

# The oath of allegiance unfolded to the good People of England, who desire to keep themselves pure, from un warrantable complying with the present powers in oaths and Engagements, which tend to the polluting and defileing their consciences.

*Being a breife discovery of the danger of persons swearing, and not performing unto God their oathes; Also the unwarrantableness of swearing allegiance, unto those that are not kings after Gods own heart; Together with a discovery of those many things that persons must sweare to, that take the oath of allegiance; as it is published in print.*

By one who is willing to submit to, and chearefully obey Magistrates who are a terrour to evill workes and a prayse to them that do well and desires the flourishing of peace and truth.

Who soever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. Ezech. 33: 4. Better is it that thou shouldst not vow, then that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin. Eccles. 5: 5, 6. But they like men, have transgressed the Covenant, there have they dealt treacherously against me. Hosea 6: 7. Set the trumpet to thy mouth: he shall come as an Eagle against the house of the Lord, because they have transgressed my Covenant and trespassed against my law, Israel hath cast off the thing that is good, the enemy shall pursue him. They have set up Kings but not by me they have made Princes and I knew it not. Hosea 8: 3, 4.

*To all that fear the Lord in sincerity and truth of what Judgment, or persuasion so ever.*

**D**EAR friends my hearts desire and prayer to God for you, is, that you may keep your minds and consciences pure in this time of general defilement, wherein there is a general polluting of conscience, by the men of this generation; in breaking of oaths, that they have formerly taken; and by swearing unto such things as they are ignorant of; as is the case of too many in this day, as also by swearing to perform such things as they are not resolved to do: And further in swearing to do such things, as of necessity the doing of them must defile their consciences; as the case now stands with many of them.

Now to the end you may not be taken in this snare I shall lay before you these three or foure things to weigh and consider.

The danger of a persons swearing, and not performing unto the Lord his oath; I shall Leave you to consider of these two or three Scriptures; that in the 3. of Malachy 5. *I will come neare to you to judgement saith the Lord and I will be a swift witness against sorcerers, and against the adulterers, and against the false swearers;* That soule will be found in a sad condition whom the Lord will come forth against both as Judge and witness, and such will be the condition of the false swearer who ever he be without repentance, be he poor or rich, subject or Prince, *for he will strike through Kings, in the day of his wrath.* Tsal. 110: 5. Isa 30: 33.

And the highest profession will not exempt such persons, from the Judgment of the Lord. Jer. 7. *From the 9. verse and so on,* yea this is one thing for which the Lord bids the Prophet *he should not pray for this people as verſe the 16.* and they are in a sad condition indeed that the Lord will not have prayed for; God will certainly ruine the houses of such persons: *Zechariah 5: 4. You may see the curse of God shall enter into the house of the false swearer; (that swears falsely by the Eternall God with hands lifted up to heaven) and it shall remaine in the midst of his house and shall consume it with the timber thereof and with the Stones thereof:* It may be the Lord may be making good this word, this day, upon some family, for this very thing: And these Scriptures; Eccles. 5: 5. seriously considered, will speak thus much to us that it is better not to vow. then to Vow and not pay.

The second thing I shall lay before you, is, that there is no warrant from the scripture to bear us out in taking an oath to the present King as the case now Standeth; and my reasons are these two. First, there is no precept to command us to it. Secondly there is no president to tollerate us in it. First there is no precept to command us to it: If it should be objected that Kings may command their subjects, and that they are bound to obey them; The Answer is easy; First that Kings ought not to command their subjects to any thing that is not according to Scripture and this oath is not according to Scripture; and therefore there can be no command from God, either directly, or indirectly for the taking of it.

As there is no precept to command us to it: so there is no president to tollerate us in it; there is not in the Scripture any colour for any such thing save in the case of Joash 2. Kings 11: 17. but there is a manifest difference between that case and ours in these three things.

First, Joash received with the Crown the testimony, and so was obliged to rule according to the law of God, but the Kings of England with the Crown receive the corrupt Lawes of England that hang the thiefe whom the law of God saith shall make restitution and save the adulterer, and blasphemers whom the law of God saith shall die.

Joash entred into covenant with the Lord, and with his people; but the King of England either hath made no covenant with the Lord, (or if he hath, he denieth it,) nor yet with his people, for them he Imprisoneth and persecuteth.

In Joash time they destroyed false worship, but now the Lords worship is suppressed, and false worship sett up, and supported, thus I have done with the second thing to be considered.

The third thing that I shall lay before you to weigh, and consider; and that is the oath of allegiance; it selfe, that is prest upon us, in these times to be taken by us; and I shall shew you therein, in effect what you must

sweare to, or they must sweare to, that do take it; he that takes that oath must before God; and the world, sweare, that he doth Truly and, sincerely acknowledg, profess, testify and declare, in his conscience that King Charles is lawfull and right full King of this realm, and all other his dominions and countries, and herein they must sweare that this Charles is the very Sonne of the late King Charles the first, though they never see either of them, and so must needs be far from a personall knowledg, of what they must swear to, which it is reason, all persons should have, of the thing that they sweare to, and in other cases the oath of a person is of no weight that doth not sweare from a personall knowledg. It must needs be an unreasonable thing to compell persons to swear that is truth, that is spoken by others, and they themselves, have not a personall knowledg of it.

Secondly they must in effect sweare, that that Charles the first was the very sonne of James the first; for if he were not, he could not be heire to the crown, and so consequently this Charles could not be Lawfull and right full heire, and how can wee sweare that? when as James died before wee were borne many of us, and before his death his sonne took a voyage into Spaine.

Thirdly, how can wee sweare (that are Ignorant of state-affayres) that James the first did truly and lineally descend from William Duke of Normandy; for that in effect wee must sweare, for if it be not so, James, and his Heirs could not, nor can not be rightfull and lawfull Heirs.

Fourthly, wee must sweare that William Duke of Normandy his forcible entring of England, and subduing of it made him rightfull and lawfull King of England; for if this did not make him rightfull and lawfull King, then the present King is not rightfull and lawfull Heire; and sure a person of a tender Conscience cannot sweare that a forcible entrance into anothers possession, makes a man rightfull Heire of that possession; and it is enough that wee submit to, and live peaceably under the King, though wee do not sweare his title: It is enough for me to let my neighbour alone quiet in his possession; it is unreasonable, while I do so, that my neighbour should go about to make me sweare his title.

You must also sweare, that the King of England is rightfull Heir of France, for he is stiled King of France also.

Secondly, you must sweare to bear faith, and true allegiance, to him and his Heirs, and Successours, and him, and them, defend to the uttermost of your power against all attempts what Soever that shall be made against them, by any, and make knowne all treasons, and trayterous conspiracies, which you shall know or heare to be against them, or any of them;

First, in this you must sweare to beare faith and True allegiance unto the King that is not yet sworne what he will do for you.

Secondly, you must this do, prove he never so bad; for the oath is absolute.

You must promise and swear faith, and true allegiance, to one that hath broken up your meetings and filled the prisons with the precious Saints and people of God, of all judgments, and that (in pretence) for the folly of a few men whose actions wee doe disown.

You must swear faith, and true allegiance, unto his Heirs and Successours, let them be as bad as they will, if they should prove as bad as Queen Mary, who put to death by cruelty, many of the precious servants of the Lord; as appears by those sad stories upon record.

You must sweare, him and them to defend, be they never so bad, and that with your Estates and lives: for unless you do so, you do not defend them to the uttermost of your power, and so, you will be forsworne, if they stand in need of you, and call you to it, and you do not do it.

If the dearest friend you have, speaketh, or acteth against the King or his heirs, you must, if you do but hear of it, discover it, though it be to the delivering of him to death.

This oath of allegiance is absolute, without any condition, as appears by these words, *And all these things I do plainly, and sincerely acknowledg, according to these expresse words, by me spoken, and according to the plaine and common sense of the same words, without any equivocation or mentall evasion, or secret reservation whatsoever.* And if you do not make this recognition, and acknowledgment in your taking of this oath, heartily, willingly and truly, upon the true faith of a Christian, you are forsworne, so soon as ever you have sworne, as many (I doubt not) are this day, who would not have taken it, but to keep their Liberties and Estates.